

The Catholic Educational Review

MAY, 1924

CATHOLIC HIGH SCHOOL WEEK

At this time of the year parents are accustomed to give a great deal of consideration to the further education of their children. If the boy or girl is graduating from high school, the problem of sending him to college looms large. If, on the other hand, it is a question of continuing the training of a child beyond the elementary school, no less serious consideration must be bestowed on the question. In order to assist parents in coming to a conclusion on this all-important matter, as well as to focus public attention on the advantages of a Catholic high school education, the Department of Education, National Catholic Welfare Conference, has designated the week May 11 to 17, "Catholic High School Week." By means of sermons, by exercises held in elementary and high schools, by a distribution of appropriate literature it is hoped that a widespread consciousness of the value and need of a high school education for every boy and girl shall be developed.

In their thoughtful moments parents are quite willing to admit that a child is greatly handicapped in life who has not had a high school training. Not enough of them, however, carry this belief into everyday practise and insist upon their children receiving the education they should have. Difficulties of one kind or another, in few cases insurmountable, present themselves to the further continuance of schooling, and in a weak moment the parent agrees that his boy should go to work. A correct understanding and appreciation of what a high school education means to the child, not only from the point of view of cultural development, but from its economic side as well, would serve to confirm most parents in their intention to see their children through the period of high school, even at considerable personal sacrifice.

As the school year draws to a close, a very appropriate opportunity presents itself for reconsidering the question of whether our children are to continue in school or go to work. This momentous decision should not be made hastily, nor without a full consideration of all the factors involved. During Catholic High School Week parents are called upon to give serious thought to the problem of the high school training of their children. We have little doubt that if they examine the question from every angle there will be no indecision in their choice. They will conclude that their children must receive a high school education, and they will send them to a Catholic high school wherever possible.

The high school is looked upon quite generally as an integral and necessary part of the American educational system. Its position today is as assured as is that of the elementary school or the college. There was a time when public opinion viewed an elementary school education as sufficient equipment for the great mass of American children. That time is passed and that view now is considered obsolete. Since 1890 every city and town has built its own high school, and the number of students attending these schools reaches the amazing figure of 2,416,048. Catholic educators were not slow to perceive that the national trend towards high school training imposed on their own system the burden of meeting this situation by the construction of Catholic high schools to parallel those of the public school system.

The academies and preparatory schools, at which the great majority of our children have been educated, have done in the past and are doing even now a noble work. Their appeal, however, was to a class more or less economically independent. On account of lack of funds, the academies were unable to make adequate provisions for the attendance of the great numbers of elementary school graduates who were clamoring for four years in the high school, but who were unable, for one reason or another, to meet tuition charges. In this situation Catholic leaders saw quickly that nothing short of the construction of free high schools, maintained by the diocese, would adequately meet the demands of each community. Thus began that nation-wide movement for the building of central and district high schools which has become the most significant phase of our latter educational development. The academies and preparatory schools are

still receiving thousands of Catholic boys and girls. The general movement, however, is towards the central high school.

The movement for central high schools has been most pronounced in the Middle West. The Archbishop of Chicago has developed a well thought-out and scientific plan for the giving of high school training to the large number of Catholic boys and girls of that important diocese. In the Diocese of Indianapolis, under the far-seeing leadership of Bishop Chartrand, free central high schools, both for boys and girls, have been established in every city and town with a population of 20,000 or over. So adequate, in fact, are these educational facilities that the Indiana boy or girl need not leave the state to obtain a thorough Catholic education, beginning with the parish school and ending with the university or woman's college. Pittsburgh has just completed one of the most spectacular and successful drives for educational funds on record. The almost unbelievable sum of \$5,800,000 has been contributed to the equalization of educational opportunity in that diocese, and it is the intention of Bishop Boyle to devote a large amount of the money contributed to the construction and maintenance of a system of free Catholic high schools. Two years ago in the Diocese of Brooklyn the sum of \$3,000,000 was raised specifically for high school purposes. These examples do not, by any means, exhaust the history of recent Catholic efforts towards the building of central high schools. They give, however, a fair idea of the extent of the movement, and of the direction which it is taking. If the present rate of progress continues, there will not remain, in a decade or two, a diocese in the United States which does not support its own system of free high schools.

A century ago the Church in the United States assumed the burden of giving every Catholic child an education through the eight grades. Today it recognizes that it must extend further these educational opportunities and has taken up the added task of giving to all our children four more years' training in the high schools which it maintains. There can be no turning our backs now upon this policy which has rallied to its support a national unanimity of opinion and effort. Speaking for the leaders in the Church, Cardinal O'Connell, in his usual trenchant manner, outlined the attitude of the Hierarchy towards the high school education of the mass of Catholic children, when he said: "The

Catholic High School is essential to the work of Catholic education. If Catholic education is to fulfill its sublime mission, the distinctive Catholic training of the individual must be continued during the entire period of intellectual and moral growth and development. At every stage of this vital process the contributing means and methods are identical and unchangeable. The Catholic High School has been established to serve the most precious interests of Catholic youth. Its existence is inevitable in the light of the principles of Catholic educational effort. The constant increase of schools of this type is evidence of a holy and praiseworthy purpose to enlarge the field of action of the Catholic school."

Some sceptics still ask: Why the Catholic High School? Many answers could be given to that question. The public high school is probably the best reply. Both logic and experience confirm us in the view that our boys and girls cannot hope to obtain in the public high school what it is not equipped to give, and even if it were equipped, would not be permitted by law to give. From our point of view the question of a religious education is vital, not only for the child of six to fourteen years of age. His education must be continued through the trying years of adolescence if we expect to possess a future generation of active, convinced and morally strong Catholic men and women. There would, it is true, be little reason for the existence of the Catholic High School if it did not do all things as well as the public high school and some things better. Religion, as the most vital element in the life of the nation and of the individual, forms the background of all instruction in the Catholic High School. Religion is taught in these schools both formally and practically. Boys and girls are instructed in the principles which underlie their faith. They are also trained in the practises of morality which make for sterling manhood and womanhood. For this, if for no other reason, Catholic High Schools are maintained. For this, if for no other reason, Catholic parents should send their children to these schools.

In 1922 there were approximately 150,000 pupils in Catholic High Schools. This figure shows a 93 per cent increase over the number (74,538) attending in 1915. Large and inspiring as this number may appear to some, it is, however, only one-third of the total number of Catholic children enrolled in all high schools,

which is approximately 450,000. One significant fact, therefore, which the Catholic educational system must face is to provide accommodations for these 300,000 children who do not attend our schools.

The attendance figures cited above are calculated to give us no small feeling of pride in our accomplishments. But on a thorough acquaintance with the actual situation, this feeling gives way to one of consternation when we appreciate fully what the facts are. Statistics prove that we are not meeting the high school situation except in a very weak and disjointed fashion. Only 10 per cent of our children of high school age are now in Catholic schools. Approximately 17 per cent, or 256,032, attend other high schools. Seventy-three per cent, however, or 1,110,540 are not in any school, either Catholic or public. If these figures prove anything, they prove that we are scarcely more than a sixth-grade people. Herein, too, we may find a conclusive answer to the question so often asked, Why are there not more Catholic leaders in the nation? Leaders are not born. They are made, and a high school education is a necessary element in the making of them.

The mortality in our schools has reached such proportions that it not only equals but surpasses the elimination in the public school. From the point of view of the welfare of the Church in this country, there is no more momentous question at the present time which educators and administrators are called upon to solve than the problem of parish school mortality. Israel Zangwill recently declared that we are the greatest "half-educated" nation in the world. School statistics seem to confirm this judgment, at least as far as 20,000,000 Catholics are concerned.

From a study of elimination in parish schools, the following illuminating conclusions have been reached:

<i>Per cent elimination between</i>	<i>Parochial</i>	<i>Public</i>
Fourth and Fifth Grades.....	9.0	9.4
Fifth and Sixth Grades.....	14.5	10.4
Sixth and Seventh Grades.....	15.7	15.6
Seventh and Eighth Grades.....	19.0	5.7

What do these figures prove? That an abnormally high percentage of Catholic children do not even reach the high school. We cannot have Catholic high schools if our children leave the

parish schools between the seventh and eighth grades. Nor is any long process of reasoning required to show us in what direction our duty as well as our opportunity lie. Catholic children must be kept in school, or we shall be compelled to give up all hopes of ever taking the position in American public life that is our rightful heritage because of our numbers and admitted strength.

The great migration away from the Catholic school has many causes, an examination and analysis of which would prove of compelling interest to the professional educator. The important question, from a practical point of view, however, is, how can we check the annual loss? There is one more or less sure way, and that is to convince both parents and children that staying in school has monetary advantages which more than outweigh any advantage which may follow upon leaving school after finishing the eighth grade. The economic value of a high school education is the argument which is most often brought forward and is, as a rule, very convincing to the majority of people. They realize in a confused manner that higher education pays, even in dollars and cents. They do not know that it pays at such a high rate or that, considering the number of days spent in school, it is nothing short of economic foolishness to stop school after the eighth grade in order to go to work. It has been estimated that every day spent in school is worth at least \$16 to a boy, and that the high school graduate in a few years not only earns as much but actually doubles the earnings of the grammar school graduate.

Moreover, in order to correctly gauge the value of a high school education, we must add to this increased salary the fact that when an employer calls for leaders, he is more than apt to select the boy who is a high school graduate. The added four years spent in school cannot but train a boy's mind to the point where he is infinitely better qualified to assume positions of trust than if he had not received such training. When an employer today advertises for young men, or seeks to advance those already in his employ, he generally favors those who have gone through high school. Experience has proven to him that such boys and girls possess not only a better intelligence and more understanding than others, but that they are more dependable, more capable of taking charge of men and of carrying through to a successful conclusion tasks committed to their supervision.

Another argument which should possess great weight with the boy is that without a high school education the doors of opportunity are practically closed to him. A high school diploma is an indispensable condition for entrance to a standard college. All the learned professions, medicine, law, engineering, the priesthood, demand at least four years of college, to which must be added professional training, all of which presupposes graduation from high school. The horizon, therefore, of a boy who secures nothing more than an eighth grade education is very narrow and limited to the trades and such like work. A high school education, on the other hand, brings with it not only a certain amount of economic independence, but confers upon its possessor the opportunity of entering upon a profession or of eventually reaching a social position comparable with his status in life.

Educators all agree that insistence on the economic value of an education has been overstressed during the past few years. Their justification, however, is found in this, that no other argument seems to impress people so well with the need of keeping their children in school. What educators want is to get and to keep the children in school. A sound appreciation and a correct evaluation of a higher education will then come of itself. It is next to impossible to point out to those who need it most wherein consists the value to the individual of a knowledge of literature, history, or science. Only after one knows these things is he able to appreciate that without an education this world of learning would have been to him a sealed book. Knowledge is not like a suit of clothes which we can take or leave as we have the price to pay for it. We do not even know what it is until we already possess it. When once we have knowledge, it becomes as necessary and integral a part of ourselves as are our feet or hands. The person without an education, on the other hand, is as handicapped as the legless man, but the unfortunate thing is that he does not know it, nor are we able to make him conscious of this defect.

The demand for Catholic leaders was never greater than at the present moment. The constant plea of all interested in the continued advancement of Catholicism is for more leaders. Yet when we run through the different professions, how many outstanding men do we find who are Catholics, educated under Catholic influence? A good practise for most of us, when we get

in the mood of boasting what Catholics have done for the nation and the Church, would be to take down a *Who's Who* or *American Men of Science* and count how many of the names listed are Catholic. We do possess a goodly number of Catholic political leaders. Our churchmen and clergy are not equalled in training nor brilliancy by those of any other denomination. But our record in the professions is not so inspiring. It is particularly weak in literature and in science. Where we have one scientist of note, those outside the Church have twenty; where one of our writers is known, there are fifty non-Catholics of national reputation. Yet it is the scientist and the literary man who, above all others, are moulding public opinion. And it goes without saying that they are not developing an atmosphere favorable to the claims of the Catholic Church.

It has been pointed out again and again that college graduates form only 1 per cent of the total population of the United States. Yet they comprise more than 50 per cent of those who achieve leadership in the different walks of life. Now, of the total college attendance, Catholics have only 15 per cent, although the Catholic population numbers about 20 per cent. In one state of the Union, where the Church is prosperous and where educational facilities are excellent, only 8 in every 1,000 Catholic children reach the fourth year high school, and only 12 in every 10,000 graduate from college. Here we have at hand a sufficient answer to the problem of lack of Catholic leadership. If only 12 in every 10,000 graduate from college, is it any wonder that the number of Catholic scientists, artists, university professors, and writers is so small? The fact that the universities of the Middle Ages dominated the intellectual life of the world at that time is a poor salve for the conscience of the twentieth century American Catholic when he realizes fully the implications of our present attitude towards higher education. One hundred years more of this short-sighted policy cannot fail to make of the Church in this country the refuge of the ignorant and the illiterate and not the mother, as she has been in every European country, of the best educated men and women of the nation.

Catholic High School Week offers a great opportunity to every priest, educator, and wide-awake layman to do something concrete for the welfare of the Church in the United States. As a rule boys and girls do not quit school because they want to.

They stop because of ignorance of what they should do, because of economic pressure, or very often because of the indifference of their parents. Both they and their parents must be reached at this time. Our children must be shown the advantages of continuing their education. They must be made to realize that their place next September is not in a store nor in a factory, but in the classroom of a Catholic high school. How is this to be done? By putting before these boys and girls all the arguments for a high school education. If we ourselves believe in higher education, if we talk about it, if we call it to the attention of the children and their parents at this time, we can look forward next September to a registration which will tax the capacity of every high school in the land. In 1922 only 27 per cent of our children attended high school. What per cent shall attend in 1925?

The plans of the National Catholic Welfare Conference Department of Education for Catholic High School Week calls for a nation-wide observance. We bespeak on the part of every priest and school whole-hearted support of the movement. In the first place, we are asking the clergy on Sunday, May 11, to preach sermons at all masses, calling attention to the value of a high school education and asking their people to plan for their children so that when the schools open next September every child who graduated from the parish school will be found continuing his education in a Catholic high school. No more effective means of spreading the gospel of a higher education and of a prepared Catholic laity could be found than a widespread cooperation on the part of the clergy with a movement in which all are undoubtedly interested and towards the success of which all can contribute in such a helpful fashion.

All Catholic high schools, academies, and parish schools are asked to hold exercises at which, by essays, debates, and speeches from visiting teachers or prominent laymen of the community, the economic, social, and religious value of a high school education shall be placed before the children. That all our schools will promote the idea of a High School Week and do all in their power to make it a success, no one can doubt. The teachers in these schools are logically the ones who should be missionaries in the cause of advanced education, and we look towards them to leave nothing undone in a cause so dear to all our hearts.

We are also asking organizations of men and women, especially those interested in the welfare of our boys and girls, to hold a mass meeting in every city to which they should invite the parents of all high school students, and of all boys and girls who shall graduate from the parish schools in June. At these meetings, prominent business and professional men of the community are invited to impress upon their audience the need of a trained laity to carry on the work of God in this country.

Catholic editors, too, have been requested to write editorials and to carry articles of a general and special educational nature which will stimulate thought in every community upon the problem of equal Catholic educational opportunity for all.

It is impossible to predict what success Catholic High School Week is likely to have. One thing is certain—if the clergy of the country, if all our schools and teachers, if Catholic editors loyally and to a man put their best efforts behind this movement, there can be no doubt of its success. The Catholic high school is no longer an educational experiment. It is here to stay. The Church needs educated men and women. The state needs educated men and women. With the continued support of our Catholic people the Catholic educational system shall not fail in its duty to turn out men and women prepared for life—religious, moral, mentally alert, physically capable.

JAMES H. RYAN.

THE RÔLE OF AUTHORITY

In our own day, according to many writers, the air is full of the spirit of lawlessness. That such a spirit must react on the classroom goes without challenge, at least those classrooms where students are old enough to gather some of the spirit of the day. And at what age are the children not old enough for that in this century of our Lord? Even were that not the case, the question of discipline, like all other questions taking their rise in human nature itself, must bob up with recurrent vigor time and again. It is thus an ever old and ever new question, one which must have troubled Adam himself, as it did, humanly speaking, also trouble God immediately after the fall.

In the classroom discipline is indeed a problem. And it shall ever remain a problem just because, paradoxically, discipline in the classroom has for many teachers no being or purpose of its own. For many discipline is considered merely a means to the real end of education. It is therefore only of secondary importance, a sort of condition merely, though an indispensable one. The result of such an attitude is that discipline is denied any value of its own in the classroom; it is made to play only a subsidiary rôle. Consequently it matters not much how the condition of discipline is attained, provided only that the condition is attained. After that, the real work of education may commence, and be pursued with full concentration of energies. But discipline is always more than a mere condition in the process of education, as every teacher will readily admit once the question is put soberly for a sober answer. Discipline is of the very essence of education. Poor discipline does not merely remove a condition necessary for education; it strikes at the very heart of the purpose of education.

Since this is true, the question of discipline is of equal importance with the other problems of teaching. Wide of the mark, therefore, is the word of one teacher who said that the way to avoid all troubles of discipline is that of ignoring discipline altogether. Such an attitude of *ignorance* misses the vital point in education. It is far worse than that of considering discipline merely a means to education, which means is to be achieved in any way, as long as the means is achieved.

Far nearer to the truth of the matter is the statement that good order is attained best by good teaching. This view makes the problem of discipline an integral part of the problem of teaching. At the same time it indicates that the desired discipline is not to be attained by the teacher as an end apart, that it is therefore not so much the direct aim and result of special *disciplinary* acts and actions but is rather part of the general result that the teacher achieves as a consequence of the influence that radiates from him. The whole question of the success of education indeed centers around the person of the teacher, more exactly around the subtle influence expressed in the term *authority*. "Authority is the first condition of good discipline," it is said; and it is the first condition of all the success in teaching, especially today. But the problem is thereby not solved; it is only stated more definitely.

The teacher in the classroom is the impersonation of authority. In all matters, not only in those of mere discipline, he must act and speak as one having authority. In the drama of the schoolroom the teacher plays the leading rôle, that of *authority*. It is to his interpretation of this rôle, his presentation of this character, that his pupils chiefly react. It is from his presentation of this character that the young take their cue for later life. From it they derive their ideal of later life; on it depends to a great extent the ideal which decides their position over against all authority, and which actuates them when they themselves later assume the rôle of authority.

Thus it becomes a question of highest importance what interpretation the teacher gives to the character he impersonates on the scholastic stage. It is all the more important because the members of the schoolroom are not mere spectators of a play, but are players on the same stage with him, who must guide their actions in accordance with his way of acting. The interpretations teachers give to the *persona* of authority are many and varied as are all things human. Still, for the sake of emphasis, they can be ranged under a few main types. Leaving aside all the spectacles in which the attempt to interpret authority is a miserable failure, we shall confine ourselves to those who represent authority with some success, whether the resulting discipline be considered as a mere condition for "real education" or be conceived as one of the integral elements of education.

The main types are three, which we shall label the Majestic, the Dignified, and the Human. Each of these character interpretations shows particular mannerisms and traits of its own; and especially administrative actions expressive of its nature. Accordingly, while all result in external order, they may vary greatly in the effects indirectly produced on the other *dramatis personae*, who are in an age of seeking heroes to worship and who will insist on forming their ideals according to the fundamental natural laws of attraction and repulsion.

The majestic interpretation of authority is based, of course, on the supreme, if not divine, majesty of the law. Authority, as thus impersonated, is a blustering fellow, bristling with righteous indignation at every possible opportunity. Conscious of his majesty he obtrudes himself on his co-players constantly, and succeeds in reducing them to the mere shadows of an innocent audience. He is constantly looking for opportunities to "show who is boss." He is issuing threats at all times, whether provoked thereto or not by any wrong acting; presumably it is necessary for the upkeep of the morale. Of course, he has order in the classes. What a question! Just let anyone dare to disturb the atmosphere! In the administration of all law, especially, however, of punitive law, he is harsh and unbending, as befits true majesty as he conceived it. The effect on his co-players, who are always of the younger type, is one of fear and trepidation. Fear becomes the one motive of action; and the one aspiration is release from the impending grasp of the *tyrannos*, which release when achieved characterizes itself by an unbridled expression of natural and unnatural instincts. The impersonator of such a conception of authority is the typical autocrat, who at the best "by force of authority maintains a semblance of order" and, in the sublime ignorance of self-conceit, miseducates.

The second interpretation of authority is based on the superior dignity of the law. While the majestic interpretation may be called by some a return to original nature, in so far as it is a "cave-man" reversion to animal domination, the second interpretation is highly artificial; it represents dignity stalking abroad in the full consciousness of its intellectual and moral superiority. This *dramatis persona*, Dignified Authority, always cuts a neat and prim figure, precise in every respect. His method is not that of brute domination; he does not impose by the sheer

weight of a majestic sword. He produces his effect rather by keen darts and prods. He engages frequently in a joust of wits that is, however, always one-sided. He makes few remarks with keen delight that are not meant to be brilliant, and that are not generally sharp and stinging when they are meant to aim at proper discipline. While he indulges in few threats of a blustering kind, he delights in pointed reminders, that may have in them the sting of extreme frigidity or the cauterizing effect of the red-hot needle. His example is catching. His fellow players learn to imitate him, and many a sharp sarcasm is pronounced at his expense. Lucky he if at some most unexpected moment his dart is not returned in kind to him personally by a careless pupil! The effect he produces is not so much one of animal fear, but rather one of intimidation in the face of brilliant superiority which happens to have all the advantage of external circumstances on its side. In the younger charges may arise a sense of mystification and puzzled domination. In those who are more advanced in worldly wisdom he may awaken a spirit of silent ridicule, or a superior tolerance for what is considered his whimsical nature. The type of superior dignity is a mixture of the cultured stoic and the flashy sophist. He dominates by superior intellect, though he repels as much as he attracts, if not more.

The third, which we have called the human type, represents the reasonableness of law. It represents authority as a person breathing sympathy and understanding for all things human. It is rather a golden mean between two extremes, and therefore does not lend itself to emphasis as readily as the other two types. Any emphasis of description might have the effect of unbalancing the picture, and therefore of diverting from the true type. The human type of authority does not consider order and discipline something impressed on its fellow-players from without, but rather as a natural phenomenon in human beings. Knowing human nature, however, as it does, it will not pretend to any exaggerated and wounded surprise at breaches that may occur, nor any superior wisdom in the case of such infractions. At the same time it does not ignore them, but treats them with good nature, impartiality, and natural and quiet firmness. Its mode of action is prompted by a true sympathy that is always courteous and tactful, but withal accompanied by an unobtrusive firmness that shows a courage unflinching when circumstances

so demand. It shows no fear of unpopularity, courts no popularity, and therefore enjoys the natural love and respect of all with whom it comes in contact. In fact, it must make a special effort to keep the personal motive out of the action of its fellow-players. While they love and respect him, their motive for good action and order must be based deeper than any personal relation to him. The aim of this type is to "cause good order to arise within the pupil" because of the reasonableness and social need of order. The typical figure of the human interpretation of authority is, of course, Christ. In all that He said and did, the spirit of sweet reasonableness is uppermost.

Inadequate as the above delineation of impersonation is, it should be apparent that a vast difference may exist between various methods of attaining the same external discipline. Order in the classroom is very necessary; nay, it is essential; but equally essential is it that the order spring from the right motives in the right hearts. If that is not the case, then the education achieved must be considered a failure in part, in a most vital part indeed. The subtlest influence, and at the same time the most powerful, is the influence of the interpretation of the character of authority given by the teacher. The interpretation is gathered by the students not only from what the teacher says but even more from how he says it; not only from what the teacher does but even more from how he does it. It is not merely in the general position that authority must be obeyed and order preserved, but in the finer shadings of the *persona* which the teacher acts out before his pupils, or rather with his pupils, that the real key to success in education lies. And these finer shadings in turn depend on the ideal of authority that the teacher himself, as leading actor, conceives the correct one, and in the conscious efforts he ever makes to act faithfully up to his ideal.

VIRGIL M. MICHEL, O.S.B.

THE RAUTH-FORAN CHEMISTRY TEST¹

The use of educational tests as a means to more efficient instruction has been well demonstrated. They are of assistance to both supervisors and teachers who wish to obtain accurate information about their classes.

The purpose of this article is to describe briefly the structure and standardization of a new test in chemistry.

The Rauth-Foran Chemistry Test 1 is designed to measure the achievement of high school students in chemistry at the end of the first semester's work in this science. The exercises comprising the test measure not only the student's information but also his ability to utilize this information in new ways and to apply it to the solution of problems. The test is based on several widely used texts in high school chemistry and contains matter well within the scope of the first semester's work in the average high school.

The test was printed in a preliminary form and given to about four hundred students in a large number of high schools.

The instructions which accompanied the test were rigidly adhered to in all cases. The returns were corrected by the writers. The objective character of the exercises greatly facilitated the scoring and excluded subjective errors completely. The test in its preliminary form was composed of five exercises:

Exercise 1.—This exercise contained the names of twenty elements, compounds and mixtures which the students were to designate by the letters M, C, or E.

Exercise 2.—The names of thirty chemical substances were given opposite which the student was required to write the correct symbol or formula.

Exercise 3.—Thirty sentences were given, after each of which the student was instructed to mark *True* or *False* according to the truth or falsity of the statement.

Exercise 4.—Eighteen incomplete statements each accompanied by three phrases, one of which would complete the statement correctly, comprised exercise 4. The student was instructed to mark with a cross the phrase that completed the initial statement satisfactorily.

¹The writers take this opportunity of expressing their appreciation to those whose willing cooperation in administering the preliminary form of the test was very valuable.

Exercise 5.—The final exercise was composed of six problems which were to be solved and the answers written in the spaces provided.

The initial stage in the treatment of the results consisted in the determination of the difficulty of the individual items of each exercise. The percentage of incorrect responses to each item indicates the difficulty of the question. These percentages are referred to in the description which follows as the *percentage difficulty*.

The preliminary exercises together with their revised forms will be discussed separately.

Exercise 1

The arrangement of the items and the instructions of this exercise is identical in both preliminary and revised forms.

Below are the names of a number of substances. Some are elements, others are compounds, and still others are mixtures. Read the names and put the letter "E" after the names of elements, the letter "C" after the names of compounds, and the letter "M" after the names of mixtures.

- | | | | |
|--------------|------------|-------------|--------------|
| 1. Zinc | 6. Milk | 11. Salt | 16. Tin |
| 2. Air | 7. Nickel | 12. Lead | 17. Alcohol |
| 3. Water | 8. Chalk | 13. Paint | 18. Copper |
| 4. Gunpowder | 9. Flour | 14. Iron | 19. Sulphur |
| 5. Sugar | 10. Carbon | 15. Ammonia | 20. Vinegar. |

This exercise is intended to measure the student's knowledge of elements, compounds, and mixtures—knowledge that he should acquire at the very beginning of his course.

Table 1 gives the percentage difficulty of the items of exercise

1. An inspection of this table will show that compounds and mixtures are more difficult to classify than elements. Many confused compounds and mixtures, but few had any difficulty classifying the elements. This confirms Webb, who showed that the predominant error made by beginners in elementary chemistry is the classification of mixtures as compounds.²

No rearrangement of the items of exercise 1 was made in the revised form because it would have resulted in the undesirable grouping together of the elements and mixtures at the extremes.

² Webb, Hanor A.: "A Preliminary Test in Chemistry." *Jour. of Educational Psychology*, 10 (1919), 36-43.

TABLE 1

No.	Item	P. D.	No.	Item	P. D.
1	Zinc	7.0	13	Paint	27.2
18	Copper	8.9	5	Sugar	27.5
14	Iron	10.5	17	Alcohol	31.8
12	Lead	13.2	8	Chalk	33.7
16	Tin	15.4	2	Air	36.8
10	Carbon	16.7	4	Gunpowder	38.5
3	Water	17.0	15	Ammonia	39.9
7	Nickel	17.8	9	Flour	51.5
19	Sulfur	20.7	6	Milk	52.0
11	Salt	25.4	20	Vinegar	58.2

Exercise 2

The revised form of exercise 2 with the accompanying instructions is as follows:

After each of the following names write the correct symbol or formula—

1 Silver	11 Sulfur dioxide
2 Sulfuric acid	12 Nitrogen trioxide
3 Zinc sulfate	13 Potassium hydroxide
4 Calcium sulfate	14 Calcium hydroxide
5 Potassium sulfate	15 Nitrous acid
6 Nitric acid	16 Sodium nitrite
7 Potassium nitrate	17 Hydrogen sulfide
8 Mercury	18 Sodium sulfide
9 Mercuric oxide	19 Sulfurous acid
10 Carbon dioxide	20 Sodium sulfite

The percentage difficulty of the items of the preliminary form of exercise 2, from which the items for the revised form were selected, is presented in Table 2.

The items marked with an asterisk have been deleted from the revised form of this exercise. The items in the new form have not been arranged in order of difficulty. This departure from the method commonly used in intelligence and educational tests was prompted by a desire to place the items in such an order that the student with a knowledge of valence and nomenclature and the ability to apply that knowledge would have an advantage over the student who merely memorizes formulas and resorts to guessing when his memory fails. Some of the returns show, as one of the writers pointed out,³ that students are frequently allowed to memorize chemical formulas without knowing their meaning.

³ Rauth, John W.: "Observations on the Use of Chemical Symbols and Formulas by Students in High School Chemistry." *Catholic Educ. Review*, 32 (1924), 141-143.

TABLE 2

Number in revised form	Number in preliminary form	Item	P. D.
..	*1	Zinc	3.5
8	2	Mercury	27.5
1	3	Silver	21.0
..	*4	Antimony	51.5
2	5	Sulfuric acid	15.0
5	6	Potassium sulfate	58.8
..	*7	Ammonium sulfate	86.3
4	8	Calcium sulfate	51.8
6	9	Nitric acid	43.0
7	10	Potassium nitrate	38.6
9	11	Mercuric oxide	46.0
3	12	Zinc sulfate	35.3
13	13	Potassium hydroxide	42.0
..	*14	Cupric chloride	65.5
14	15	Calcium hydroxide	71.0
..	*16	Sodium oxide	84.0
..	*17	Sodium peroxide	84.4
10	18	Carbon dioxide	33.5
17	19	Hydrogen sulfide	62.3
15	20	Nitrous acid	62.3
16	21	Sodium nitrite	73.3
..	*22	Carbon dioxide	33.5
18	23	Sodium sulfide	81.7
..	*24	Cuprous oxide	84.0
..	*25	Cupric oxide	69.5
..	*26	Magnesium chloride	65.4
11	27	Sulfur dioxide	36.0
19	28	Sulfurous acid	54.0
20	29	Sodium sulfite	86.2
12	30	Nitrogen trioxide	87.6

Exercise 3

In the revision of this exercise four sentences have been omitted and the remaining twenty-five have been arranged in order of difficulty. Table 3 shows the percentage difficulty of the items in the preliminary form with their number in the revised form.

Number in prelim. form	Number in revised form	P. D.	Number in prelim. form	Number in revised form	P. D.
1	4	15.4	16	2	13.2
2	..	6.5	17	23	47.7
3	..	3.5	18	16	40.7
4	13	35.0	19	..	9.1
5	21	47.0	20	10	28.1
6	1	10.0	21	20	46.4
7	9	27.0	22	17	45.5
8	..	8.9	23	8	26.2
9	11	31.0	24	12	33.4
10	7	22.0	25	5	16.4
11	3	14.1	26	25	64.4
12	24	57.0	27	19	46.0
13	18	46.2	28	15	40.0
14	14	38.0	29	22	47.1
15	6	19.0			

Exercise 4

Exercise 5 of the preliminary form is exercise 4 of the revised test. This is due to the elimination of exercise 4 of the preliminary test. It was omitted because many of the items were lacking in discrimination, while others were considered to be tests of general information and reasoning rather than of information in chemistry.

Exercise 4 consists of five problems arranged in order of difficulty. This exercise proved to be the most difficult part of the preliminary test and required a much greater time than the other parts. For this reason and on account of the importance of the abilities involved in the solution of problems this exercise has been heavily weighted.

Table 4, which gives the percentage difficulty of the problems in exercise 4 of the revised form, shows that problems 4 and 5 are much more difficult than problems 1 and 2. Problems 4 and 5 require a knowledge of the quantitative relations between the compounds in a chemical reaction. Problems 1 and 3 involve the gas laws and problem 2 percentage composition. The results indicate a lack of knowledge of the quantitative side of chemistry.

TABLE 4

<i>Prob. No.</i>	<i>P. D.</i>
1	51.5
2	52.8
3	65.7
4	75.7
5	78.2

STANDARDIZATION OF THE REVISED TEST

After the determination of the difficulty of the items of the exercises, they were revised and the median score of each obtained. Taking into consideration the medians found and the importance of the functions measured by the separate exercises weights were given to each.

The method of making was identical in exercises 1, 2 and 4. In these the score was the number correct multiplied or divided by the weight.

Exercise 3 was not scored in the manner customarily used for a true-false test. Instead of subtracting the number of answers wrong from the number correct, the score was obtained by sub-

tracting the number of wrong answers divided by two from the number of correct answers. This was done because a close study of the papers showed that the usual method unjustly penalized many students and did not counteract the effects of guessing, as is usually claimed.

The medians of the separate exercises with the weights attached to each are given in Table 5.

TABLE 5

<i>Ex. No.</i>	<i>Median</i>	<i>Weight</i>	<i>Revised median</i>
1	15.49	0.5	7.75
2	10.66	1.5	16.00
3	13.06	1.0	13.06
4	2.15	7.0	15.05

In the revised test the score is found by multiplying the obtained score of each exercise by the assigned weight and finding the sum of the products. The possible score is 100 and the median 46.40.

Table 6 shows the frequency of the scores of the revised test and the first and third quartile points.

TABLE 6

<i>Score</i>	<i>Frequency</i>	
90-94.9	6	
85-89.9	11	
80-84.9	6	
75-79.9	16	
70-74.9	13	
65-69.9	20	
60-64.9	28	
55-59.9	32	Median 46.40
50-54.9	34	Upper Quartile 61.43
45-49.9	27	Lower Quartile 32.35
40-44.9	36	
35-39.9	31	
30-34.9	34	
25-29.9	30	
20-24.9	23	
15-19.9	18	
10-14.9	6	

Although the number of scores used in the establishment of this standard is not very large, the median may be tentatively accepted as a measure of the ability in chemistry of the average high school student at the end of the first semester's work. More reliable standards will be published when additional scores have been received.

The revised test possesses the following advantages:

1. It furnishes reliable data on the achievement of the individual and of the class.
2. It permits the comparison of a class with the average of representative classes in other schools.
3. It covers a wide range of material.
4. It can be easily and quickly scored. The test is wholly objective and errors due to personal equations are obviated. Keys are provided which greatly facilitate the scoring.*

*The Rauth-Foran Chemistry Test 1 may be obtained from the Catholic Educational Press, 1326 Quincy Street, Brookland Station, Washington, D. C. Keys, class record sheets, and instructions are supplied with each package of twenty-five tests.

J. W. RAUTH,
T. G. FORAN.

AN INSPIRATIONAL PRIMARY TEACHER—THE RESULT OF TRAINING

"Suffer the little ones to come unto Me"

Not in my own, but in my neighbor's face,
Must I Thine image trace,
Nor he in his but in the light of mine,
Behold Thy Face Divine.

An old fable tells us of a sculptor, mallet and chisel in hand, who, standing before the rough-hewn block of marble, exclaimed, "Shall I make it a god, a table or a vase? A god, I think."

Likewise, the religious teacher, gazing upon the breathing marble of a child's immortal soul, asks herself the same question and gives a like answer: "I shall with God's holy grace make it the beloved child of God."

This is the sacred ambition of every consecrated teacher; this is the end of all Catholic education.

The sculptor works on the cold block of stone until the lines of a graceful statue are complete; the teacher molds the soul of the child until a beautiful, noble character appears. "Next to creating a soul, the divinest thing in the universe is educating it aright."

A true religious teacher, especially the one who must bridge the chasm between home and school, offers herself a living sacrifice to the welfare of others. She approaches her sacred mission with this thought, "God, Who has created this soul, has entrusted to me the development of its powers. It is a sacred trust the responsibility of which I cannot shirk." She takes her place by the Saviour's side and says, "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of God." The love in her own heart for the precious souls confided to her care and the light of heaven in her eyes must interpret for them the sweet message of love which the little Christ Child brought them from His heavenly home.

To impress the hearts of her little ones and to have the spirit of Jesus fill the room, she must be a living standard of what is right, beautiful and true. She must show forth in her person-

ality all the virtues she would have her little ones form. They will pattern themselves after the living model before them, and they will reflect the spirit and action of their teacher. Above all, she must be a patient, prayerful teacher, a constant revelation of a life that looks Godward; a lover of Christ whose little kingdom comprises the treasured souls that God has given her to guide; a ruler for Christ who draws the little ones to Him by sanctity and love.

St. Thomas speaks of her calling as a "divine work," a cooperator with God Himself. To bring out the image of Christ stamped by the Creator upon each human soul is indeed a divine work and worthy of none but the most generous service.

To the teacher of simple, childlike heart, a true imitator of Our Divine Lord, there is a charm and compensation in the company of the young, but there is also a great responsibility.

If there is anyone upon whom this responsibility falls in a greater degree, it is upon the one called to guide the first steps aright, the primary teacher. Life keeps forever the first note struck. From morning until night the primary teacher is engaged in the cultivation of mind and heart of children of very tender years. Hers is a kind of personal intercourse, second only to that of parent and child.

The parent sends his child to her, feeling that he is acting in the light of highest wisdom and that of the Church, as in truth he is, and confides to her keeping what is more precious to him than life itself.

It is the duty of every devoted teacher to work with God's action in the souls of the little ones; to make health and character secure, giving to them all that is best in her during the days when soul and body are entrusted to her care. Her motto should be, "I most gladly will spend and be spent myself for souls."

Up to the time a child enters the kindergarten, his life's experience centers in father and mother, enriched perhaps by brother or sister. The dominating influence in his plastic mind, yet unpoisoned and unwarped, has been love. A child whose happy soul is full of love will radiate love and, as he grows, will grow in nobility of character.

Pestalozzi was the first modern educator who inculcated unlimited faith in the power of human love. Centuries before, the

Divine Educator, our Model and Exemplar, said, "My little children, love one another." This love or sympathetic insight is the primal qualification of a good primary teacher. Every little soul coming in contact with hers should be made happy and serene and lifted to good through love.

One thing should always be secured and, until it is, lessons are of little importance, and that is the happiness of the child. Each child should be made happy at school. An unhappy child is neither good nor studious and is contracting the pernicious habit of thinking about himself.

One way of making a child happy is by setting free a beautiful impulse of childhood, the spirit of helpfulness. Everyone who has lived with a child knows that a little one loves to help. It makes him very happy if his help is accepted. No matter what it hinders, it should be encouraged. It is service in the embryo. Happy the teacher who has a class full of happy children with hearts full of love, growing in the beautiful habit of giving pleasure to others.

This positive helpful atmosphere should permeate the classroom. Direction, not instruction, should prevail. This need not always be verbal; it may very often be incidental.

Beautiful pictures (and the Church gives us the greatest masterpieces of painting) have a charm, power and strength more valuable than words for stimulating and encouraging little people to be kind and good. "The Children of the Shell," by Murillo, contains all that is necessary to keep a room full of lively little tots gentle and docile. When a breach occurs, all that is necessary is a reference to the picture and a little remark, "Do you think the little Child Jesus would act like that?" The little one, impressed, sometimes to the point of tears, with such kindly correction, is at once won and promises to try to imitate the Divine Model set before him. Acts of obedience and silence, otherwise troublesome, are done with pleasure when the love of their little King is set as a motive. The little ones want to be like Him and to live as He did.

Teaching is a positive guidance under a noble ideal. Fear and repression choke the channels of energy; hope and buoyancy release them. In the lives of little children there are needed the sunshine and warmth of human kindness to bring forth the

latent beauties, visible only to the Eye of Him who made them and who would have the teacher His instrument in unfolding them.

The skillful teacher should so attract the child's confidence as to have him free and unafraid in his relations with her, a love full of awe, reverence and gratitude, without the least fear or shrinking. She will be a friend and companion more than a teacher. Winning the confidence of children is one of the surer means of finding God in their hearts. For this, tact, insight and sympathy are needed and a gravity tempered with sweetness which inspires respect and gains hearts. The guiding hand of a trained, skillful, sympathetic teacher is of untold blessing to the child. Verily, "shall her children rise up and call her blessed."

Under such influence will truth, industry, obedience and similar characteristics spring up like natural flowers in the heart of the child. These the careful teacher, with the art of a gardener, will nurture, cultivate and water, and God will give the increase.

If all the children came from homes where each was the object of special attention, the work would be easy, but many come from homes of poverty and ignorance. These are the souls dearest to the Heart of Christ, and they should receive special care and tenderness. "They who receive them and do good to them, receive Me." God has glory when His children bring His poor ones joy and peace. The Christ-like teacher will have that kindness impregnated with justice which gives the preference to the poorest and least endowed. If she show not the charity of her life, she is naught but "sounding brass and tinkling cymbal." Sighing after the Host in the Monstrance and the Babe in His Mother's arms is of no avail if the right attitude toward the child of the poor is not present.

He prayeth best who loveth best,
All things both great and small,
For the dear Lord who loveth us,
He made and loveth all.

It is a cardinal principle of pedagogy that we cannot impart what we have not. Emerson has said, "It is little matter what

you learn in school; the question is with whom you learn. For the spirit only can teach; only he who has, can give."

What the teacher is, is far more important than what she knows. Her character exhibits itself in every action of the day. A gentle, refined, well-educated teacher, if she succeeds in imparting some of her own gentleness and refinement, is doing a great work. Those committed to her care will breathe in an atmosphere of learning, humanity and refinement. Such a teacher is essentially an interior soul, and nearness to God opens to her all the treasures of wisdom and knowledge.

The teacher of little ones should make conscientious efforts to have her own character and personality flawless. She has before her little minds in a receptive mood, a period of plasticity, ready to imitate her every action, to think as the teacher thinks, to live as the teacher lives. The admiration evoked by her actions will be a force to the child to strive to imitate, for he tends to copy, in his own life, the character and action of those he reveres and loves. Parents can distinguish the personality and ideals of the teacher in the tastes and ambitions of their children. What a power for good is the example of a good religious teacher!

Example is a silent sermon speaking more powerfully to the heart than beautiful discourses. Example compels to imitation. The teacher is the criterion of the child. She must necessarily be a model of ideals. Her ideals must be high, and she must live up to them. Only when her ideals are high will she bring to bear upon the child that influence which the child cannot readily understand but to which he irresistably yields. Virtue springs from virtue, and noble deeds multiply in the lives of others.

In the tender age of childhood, nothing but exquisite things, things desired to remain during life, should be stored up in a reservoir so small and so precious. In this lies the great responsibility of the teacher of the young. It is of utmost importance that none but the most cultured and best equipped should teach them. It should be considered an honor and a privilege to teach little ones. The foundation is of far more importance than the superstructure. "Childhood shows the man as morning the day."

I took a piece of plastic clay,
And idly fashioned it one day,
And as my fingers pressed it still,
It moved and yielded at my will.
I came again when days were past,
The bit of clay was hard at last,
The form I gave it still it bore,
But I could change that form no more.
I took a piece of living clay,
And gently formed it day by day,
And molded with my power and art,
A young child's soft and yielding heart,
I came again when days were gone;
It was a man I looked upon;
He still that early impress bore,
And I could change it never more.

The ideal primary teacher should be,

A woman loveliest of the lovely kind,
In body perfect and complete in mind.

Her life, her actions, her personality should be such that in all sincerity she can say, "Be ye imitators of me as I am of Christ."

Hawthorne's Ernest became a living image of the Great Stone Face from constant reflections on its features. The religious teacher, meditating every day on the life and virtues of the Divine Teacher, will have that impress on her own life that will make her a powerful influence in promoting God's Kingdom here on earth.

Faith is indispensable to all true teaching. Someone has said: "With faith, teaching is the continuous baptism of the world." The character, spirit, and faith of the teacher are the vital force in education. The true teacher should approach her task in a spirit of service, with a great love for her work and her little ones, and with a genuine respect for the innocence and great possibilities of her charges. The words of Froebel should be ever present in her mind: "I see in every child the probability of a perfect man," adding in the light of faith, "and a child of God."

A loving confidence will be hers that He who has begun this great work in her will perfect it day by day and render it fruitful. The beautiful words of Cardinal Newman, referring to

the quiet, hidden life of the Blessed Virgin at Nazareth, may well become the ideal toward which she should constantly strive with all the energy of her soul: "There was naught which she did not accomplish in a cheerful spirit and in the best manner possible. She shed about her the sunshine which comes from holiness of life and cheerfulness of disposition. In the pursuance of her daily round of duties she sanctified herself more and more and rendered herself less unworthy of being the special creation of God for the specially great work for which He had chosen her."

Apart from the pleasure of teaching, the religious teacher will find abundant consolation in the thought that she has permanently influenced, for the better, countless lives, and that she has produced real spiritual masterpieces. "Workers on marble may live to see their works perish," writes the Reverend R. H. Tierney, S.J.; "builders of temples may watch their masterpieces crumble in the dust; teachers will have the consolation of beholding the temple of God, the shrine of the Holy Ghost which they helped to raise and sustain in human souls, stand for eternity, in dazzling light, a monument of their zeal and a tribute to their nobility."

SISTER AUGUSTINA,
Holy Union of the Sacred Hearts.

THE PITTSBURGH EDUCATIONAL CAMPAIGN

The eyes of twenty million Catholics are just now focussed on the Diocese of Pittsburgh. What is going on there is unique in the annals of the American Church. This is not saying that the Diocese of Pittsburgh, comprising as it does the greatest steel city of the world and the industrial heart of the country, is not always interesting. It always offers a splendid opportunity for observing the melting pot of America. Men have come from the four corners of the globe to settle in the ten counties that extend over the hills and valleys of western Pennsylvania and that constitute the great Diocese of Pittsburgh. In addition to the Irish and Germans who located here in large numbers in the second half of the last century, we now have the happy-go-lucky Italian, the sturdy Pole, the mild-mannered Slovak, the trusting Lithuanian, and tens of thousands of others who make up the seventeen nationalities represented in the diocese.

The Diocese of Pittsburgh is, indeed, the Pentecostal Diocese of the world. And a Pentecostal zeal is needed to minister to the many and varied needs of this polyglot family of 700,000 souls. Being for the most part of the poorest of the poor, the immigrants have to go wherever they can earn their bread, and hence they live in the shacks near the mine or the mill. They are strangers in a strange land, scorned often by the children of those who have come to our shores but a few decades ago. They have to struggle to provide the barest necessities of life. They generally lack the means to build a church and a school. Consequently their children are today growing up to the number of 54,000 without the primary safeguard of their faith—the Catholic school. On the other hand, there are in the diocese 80,000 children who are receiving a thoroughly Catholic and American education in 211 parish schools. But the problem facing the Bishop and his priests is how to provide properly for the 54,000 Catholic children in non-Catholic schools, who represent 40 per cent of the total school population of the diocese and who are denied a complete Catholic training.

The problem is too great to be solved by the individual communities of twenty or thirty families, and its solution can be attempted only by the sum total of 130,000 families of the dio-

cese functioning as a whole. It was an inspiration from on high that moved Bishop Boyle to appeal to the priests and people of the diocese to undertake the solution. The response was immediate and whole-hearted. Out of their slender income the priests subscribed \$350,000. Four thousand church committeemen representing the four hundred parishes of the diocese met in Pittsburgh and pledged the laity to stand by the Bishop in whatever plan he would outline. After taking counsel with members of the laity and with the priests of the diocese, the Bishop determined, with their hearty approval, on the following plan published in a pastoral letter:

First, there is to be a Diocesan Campaign for the accumulation of an educational fund of three millions of dollars.

Second, the amount will be prorated among the parishes of the diocese. The quota allotted to each parish will be equitably determined by the number of parishioners, and by the amount of money they contribute to the usual needs of their parishes.

Third, the Bishop, the plan provides, is to be General Chairman of the campaign. The church committeemen in each parish will be the members of his staff, and at the same time will be active workers in the organization of the parish. They will work under the headship of their pastors, who will preside at their meetings, and in their work will represent the authority of the Bishop as General Chairman.

Fourth, a General Committee of ten priests has been selected by the votes of all the priests of the diocese. This committee is made up of five priests from the city, and five from the portions of the diocese outside the city. It is the duty of this committee to determine in detail the mechanism of the campaign, the general plan of which is set forth in the preceding paragraph.

Mass meetings have been held in the different sections of the diocese to acquaint the Catholic public with the details of the campaign. One million and a half pieces of literature were distributed through the mails and at church doors. A special newspaper was published to stimulate interest and furnish information about the object of the campaign. Special prayers were ordered by the Bishop for the masses of the priests, and the 2,500 nuns of the diocese and their 80,000 pupils were also enlisted in a campaign of prayer. Prizes were awarded in each school-room for the best letter addressed to the parents on the advantages of Catholic schools. For the first three Sundays in Lent each pastor preached on the subject of the campaign in a church

other than his own. Priests of various nationalities exchanged pulpits with priests of nationalities other than their own. The Catholic people were thus impressed with the unity and universality of their Church.

At the present writing the campaign is at its height, and it is too early to forecast the final results. But every house in every parish is being canvassed, and the material goal of three millions of dollars will undoubtedly be reached. Conservative observers are confident that the amount will be vastly oversubscribed, and that the Bishop will fully realize the program he has proposed:

The general purpose of the campaign is to provide a Catholic education for the 54,000 Catholic children of the diocese who are now denied that blessing, and to assure a high school training under Catholic auspices to the 4,000 pupils who annually graduate from our parish schools. It is proposed (1) to build one-room elementary schools in rural districts; (2) to erect central elementary schools for the children of two or three parishes; (3) to inaugurate a system of Catholic high schools covering the entire diocese.

However, while we rejoice over the financial success of the campaign we should not fail to look at the undertaking from a broader viewpoint. There is, first of all, the educational gain for all who are privileged to participate in the campaign. All participants have been given an object lesson of the unity and universality of the Church such as was never presented to them before. The men and women who have taken part in the campaign now realize that they are their brothers' keeper. For them the day of selfish isolation is past, and the day of united effort has dawned. Furthermore, the sermons, addresses, pamphlets—in fact, the whole campaign has impressed the 700,000 Catholics of the diocese for all time to come with the necessity of Catholic education.

THE NATIONAL LESSON

Nor may we overlook the national aspect of the campaign. In ancient Rome, when the enemy attacked one gate of the city, the Roman soldiers went forth by another gate to make conquests in the remote places of the world. While vicious attacks are being made upon the Catholic schools in certain sections of

the country, and while hostile legislation has been passed in one state and seems imminent in others, the cause goes marching on. The very hostility of the enemy seems rather an incentive to make still greater efforts to provide what must be the stronghold of the Church, else the enemy would not attack the Catholic school so persistently. In a word, the Pittsburgh Campaign is heartening to the friends of Catholic education everywhere. Even the opponents of the Catholic school system may learn from the literature spread abroad during the Pittsburgh Campaign that the Catholic school is loyal to American educational traditions, and the one institution that is best equipped to foster among our people the virtues that are essential to national well-being.

The bishops of the country have been anxious these many years to realize that dearest wish of their heart: "Every Catholic child in a Catholic school." The Pittsburgh Plan may offer the realization of the wish in many other dioceses. It is true that small dioceses may not be able to undertake a campaign of this kind. But the dioceses of a state, or an ecclesiastical province, or the whole country might band together, perhaps, in concerted efforts to solve problems dealing not only with elementary and secondary schools, but also with college and university education. The problems of home and foreign missions or of the press may also be solved, perhaps, in a somewhat similar way.

The success of the Pittsburgh Plan is therefore of tremendous significance for the Church in America. Hence it is that the eyes of twenty million Catholics and of Heaven, too, are focussed at the present time on the Diocese of Pittsburgh. And it is to be hoped that many other dioceses will soon do as Pittsburgh has done.

FELIX M. KIRSCH, O.M.Cap.
St. Fidelis' Preparatory Seminary, .
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THE MISSIONARY VOCATION OF WOMAN¹

When we raise our eyes to the origins of our faith, we perceive, on the morning of Easter Day, that to women was given the great honor of being the first messengers of the Resurrection of Christ, the first missionaries—missionaries to the Apostles themselves—of Christ risen from the tomb.

When our thoughts turn toward the origins of the history of France, we see Clotilde leading her husband, and with Clovis a whole people, to the baptistry of Rheims; and after Clotilde we see other Merovingian princesses actively concerned in aiding the conversion of the Anglo-Saxon world.

At the dawn of Christianity, at the dawn of France, we therefore see women comprehending their lives as an apostolic work and considering that it is their duty and their destiny to aid in the propagation of the Gospel.

I shall explain this vocation to you by citing a few figures of French women who, inspired by the example of Mary Magdalene or Clotilde, have, during the last few centuries, either encouraged missionary work or obeyed, sometimes to the point of heroism, the missionary vocation which they felt in their souls and which drew them away from their families and their country.

What do we find at the beginning of the history of Canada, that Canada which has remained so dear to us and to whom France also has remained very dear? A half a century of history during which our missionaries, Franciscans and Jesuits, were truly the educators and unifiers of the Canadian people. But by the side of our missionaries, helping them and urging them forward, whom do we find? The French woman. Let me tell you a few incidents of this history. In the stirring reports which the Jesuits sent to France each year, they addressed to the women of France such moving appeals as this:

¹Through the courtesy of M. Georges Goyau, Catholic historian and member of the French Academy, the N. C. W. C. News Service has received the manuscripts of the lecture recently delivered by him in Belgium on "The Missionary Vocation of Woman." The text of this lecture has not been made public in France as it is the plan of M. Goyau to include it in a book he is planning to publish. In authorising its publication by the N. C. W. C. News Service, M. Goyau said he was happy to have this opportunity of showing his personal sympathy for his Catholic American conferees. The N. C. W. C. has given the Review permission to publish this beautiful tribute to our nuns.

When, then, will the ladies of France whom Our Lord touches on one side and whom vanity still holds as by a chain, be moved at the thought of these numbers of little boys and girls who attend the catechism classes in the costume of Saint John the Baptist, praying God today, and tomorrow, fleeing to the woods because we have no means of building villages to hold their nomad parents?

Father Lejune, an eloquent Jesuit, thought with dismay of the French women who, each year, spent more than ten thousand francs for their minor pleasures. What good use could be made among the savages of the money spent to give a ballet! These appeals made an impression, and for many years the young Indian girls sent to France by the missionaries found god-mothers in Paris, such as Madame Seguiet, wife of the chancellor, or the Princess de Conde, and catechists such as the Duchess d'Aiguillon, the niece of Cardinal Richelieu.

It was the Duchess d'Aiguillon who sent to Quebec some hospital nuns from the Hotel-Dieu of Dieppe in order that there might be a hospital where the nuns and the savages, the clients of their charity, might pray perpetually for her and for the Cardinal. It was she who took the most active part in the foundation of a society of men which founded, in the honor of the Virgin Mary, the town which is today the great city of Montreal. It was the Duchess d'Aiguillon again who gave to Saint Vincent de Paul ten thousand pounds a year income from the coaches of Paris for the purpose of creating in Rome a house of Lazarist missionaries; and a few years later these French priests were charged by the Pope to preach the ecclesiastical retreats to the priests of the Eternal City. It was the Duchess d'Aiguillon whose generosity toward the first priests of the Seminary of Foreign Missions helped them to establish themselves in Siam, and who, in 1658, won a special brief of thanks from Pope Alexander VII "for the ardent and constant care which she showed in favoring with as much piety as generosity, the apostolic missionaries employed in the propagation of the faith in the most distant lands. . . ."

Let us step down through history a hundred and seventy-five years. Here we are in the France of the Restoration. Very modest, but very active, the daughter of a manufacturer of Lyons is organizing the souls of good-will around her in ever-widening

circles for the purpose of collecting pennies for the missionaries. At first the work is almost exclusively a local one, but in twenty years it will have found associates throughout the entire Christian world and will be known as the Propagation of the Faith. At the beginning of these annual collections which have procured hundreds of millions for the missionaries, we must bend low, very low, before Pauline Jaricot.

I should like to present to you some other French women, women who gave to the missions not only their money but their very lives, who were missionaries themselves. Under the old regime we find missionary nuns. In the seventeenth century, for instance, the Ursulines of Quebec under the direction of that admirable mystic Mother Mary of the Incarnation; the Hospital Sisters of Dieppe, who emigrated to Quebec, the Hospital Sisters of La Fleche, who established themselves in Montreal, and then, in the eighteenth century, our Sisters of Saint Paul of Chartres who emigrated to Cayenne and the Isle Bourbon. But without dwelling on these memories of a somewhat distant past, let us pause a while in the nineteenth century.

Do you want me to tell you of a missionary nun who was so popular with her flock that in 1848 they wanted to elect her as a deputy? Her name was Sister Anne-Marie Javouhey. In 1806 she founded the Sisters of Saint Joseph of Cluny. Six years earlier, while trying for the novitiate with the Sisters of Charity at Besançon, she had a dream in which she saw her cell filled with many kinds of children; white, black, yellow and mixed colors. She understood this dream when, in 1816, France asked her for nuns for the Isle Bourbon and, later, for Senegal. Sister Javouhey went to Senegal herself in 1822; she founded schools and an agricultural colony, and returned to France filled with a desire to found a little Seminary in France for the blacks and to interest a society of missionary priests in work in those lands. Only a few years passed before the Little Seminary, to which young blacks were sent from Senegal, was functioning at Limoux, in the Department of Aude, and a few years later Father Libermann fulfilled her wishes by founding the congregation which was to work among the blacks of Africa and later merge with the Fathers of the Holy Ghost.

But toward the end of 1822 we find Mother Javouhey settled in Guinea, in the valley of the Mana River. The French Gov-

ernment, anxious to derive some benefit from the resources of Guinea, had made various attempts to colonize the country with Chinese, with North Americans, with ex-soldiers from France and foundlings from the great cities. But all these attempts had failed miserably. And the Government of the Restoration, exhausted by these many failures, turned at last to the good nun who was quite ready to try. Taking with her fifty persons from France, she picked up as many more among the negroes at Cayenne, and with this crew began the colonization of the Mana River Valley.

"I hope," she said, "that we may make a new Paraguay where the Lord will be served, loved and glorified."

She had workshops and farms, and she visited them four times a day. The little colony grew by the addition of fugitive slaves whom Mother Javouhey bought to redeem them from the harsh treatment of their masters. As long as the Restoration lasted, France gave her some appropriations, but at the beginning of the Monarchy of July, Paris informed her that there was no more money for her. Nevertheless, she carried on, and soon the Paris Government turned to her again, asking her to take charge of a truly magnificent work of civilization.

It was felt that the time was near when the freedom of the blacks must be proclaimed and this time was greatly feared: of what excesses would these great children not be capable once they were emancipated? How could they be made morally worthy of freedom? A political agent was appointed by a committee to study the question. His name was Lamartine. In his report, presented in 1835, he concluded that this work of education should be entrusted to Sister Javouhey and her nuns. Admiral Duperré, Minister of Marine, also declared that "the blacks must be taught the taste for and duty of work and the family spirit" and he, too, counted on Sister Javouhey for this work. And during the winter of 1835, for several days in succession, a nun was taken secretly to see Louis Philippe. These visits were paid secretly, for fear lest the colonials be alarmed at the thought that these two people, the king and the nun, were discussing the liberation of the blacks. It was at the end of one of these interviews that Louis Philippe said: "Mother Javouhey! But she is a great man!"

She returned to Cayenne in 1835. By 1838 her town had 700

inhabitants; she had built 150 houses and arranged 85 marriages among the blacks. These blacks were free in theory, but they had been required to sign a seven-year contract at the expiration of which their freedom was to become effective. Mother Javouhey educated and civilized them without brutality, finding that religion and ethics were sufficient. And the blacks, accustomed to another yoke, found the yoke of Christ and of Mother Javouhey very sweet. Mother Javouhey was their sovereign. The village of Mana was not, administratively, a town like the others; France watched from afar Mother Javouhey's method of government; and Prince de Joinville, during a cruise, even paid her a visit. But Mother Javouhey alone was responsible for the entire government.

May 21, 1838, when the hour of definite liberation struck for many ex-slaves, was a great day. Mother Javouhey had foreseen everything. Land was distributed to them, and the government presented them with official parchment documents testifying to their freedom. These were all brought to Mother Javouhey for safe-keeping.

Knowing them as she did, Mother Javouhey had already given them a proof of their emancipation which meant more than all the parchments of the government. Realizing that to them a free man was one who wore shoes, she had prepared a great case full of shoes, and in the presence of the Governor, these were proudly donned by the blacks who, despite the discomfort entailed, permitted their feet to be held captive in order to prove that they themselves were free.

Returning to France in 1843, Mother Javouhey left the Mana colony very prosperous, and the full scope of the work she had accomplished was revealed in 1848 when a decree put an end to slavery in all the French establishments beyond the seas. In the Antilles the new wine of liberty intoxicated the blacks, who gave themselves up to the most cruel excesses. In the Mana Valley they gave a peaceful banquet to which the white officials were invited. At the end of the banquet one of the blacks rose: "Long live our dear Mother Javouhey," he said, lifting his glass, "long years to her." And a few weeks later when they were consulted as to their choice of a deputy, their spokesman replied: "It will be Mother Javouhey." Informed that women were ineligible, he replied: "Then appoint anyone you like, we are no

longer interested." And being unable to vote for Mother Javouhey, the blacks of the Mana Valley refused to vote at all. If Mother Javouhey had been eligible and had she been elected, the event would certainly have been applauded by the insurrectionists of 1848 who, seeing her one day returning by carriage from Brie Comte Robert to Paris, let her pass with the utmost respect, shouting: "It is General Javouhey, she's a fine woman, that one!" This made her smile, and she wrote to one of her communities: "They are shouting madly 'long live liberty.' It is a word which goes straight to my heart and so I have the confidence of the good Republicans."

Let us leave Guinea and go to Africa, where 1868 witnessed the birth of a congregation of missionary women destined for the evangelization of the Mussulmans and tribesmen—the White Sisters of Africa. Under the burning August sun, we glimpse, through the grapevines, the figure of a Bishop. He is carrying a sickle and a basket, or else, on some other part of the plantation, he sets his hand to the plow. He is giving lessons in plowing, in grape culture, to a small group of women from Brittany who have been transplanted to Algeria. These little Bretons were the first nuns of the new congregation. The Bishop is working to make good farmers of them before making them good nuns. And very soon, surrounded by a group of orphans, they will proceed to clear a hundred and fifty hectares of ground in the province of Kouba. Once hardened to this difficult life, Msgr. Lavigerie—for that is the name of the grape-grower and laborer—uncovers his batteries: he wants to found villages of Christian Arabs; clear the weeds and brush from the soil and from souls. "You will want for everything," he tells them. "Who is willing to go?" Eight volunteer to leave, and very soon colonies of families are founded among the Arabs; the families blessed by the White Fathers draw lots for houses, fields and oxen; and the White Sisters are there to educate the Arab women. . . .

A young society girl who later, under the name of Sister Peter Claver, was to play a great rôle among the White Sisters, consulted the Cardinal as to her vocation. He said to her frankly: "Never expect from Africa anything but suffering, disappointment and deceptions, for this country is still under the power of the demon. However, have confidence. Our Lord will conquer

this infidel land also. And who knows whether He will not conquer through woman, according to the promise made to the human race from the beginning of the world?"

In order that Christ might continue to conquer through woman, Cardinal Lavigerie, in 1887, proposed to the White Sisters a new field of action. He reminded them of Saint Perpetua and Saint Felicity, martyrs in the second century; he told of the heroism concealed in the anxious perseverance of Monica, mother of Augustine, then, suddenly, he burst forth: "You have come to Africa only to be martyred. Do you want it, my Sisters, this crown of martyrdom? Do you want it?"

On the altar were several crucifixes and some crowns of thorns. The Cardinal held them out to the novices, saying:

The Institute you are entering was born of the love of pagan Africa on which the original curse still weighs so heavily. Here woman is delivered, without defense, to the cruelty of brute force: it is here that she is sold in her youth, that her sons are taken from her by violence when she is a mother; that she is burdened with the heaviest work and that, in her old age, she succumbs to the blows. And the suffering of this world is not enough. Her degradation, her ignorance of corruption do not even permit the hope of another world for her. Therefore, just as the curse which rested on the world brought Jesus, through love, to the cross whose image is in your hands, so it is love and pity for our barbarous Africa which has inspired in your Sisters and in you the idea of attaching yourselves to the cross in order to save this land. Women apostles, this is what you must give to our Holy Church, like the holy women who followed Our Lord during His mortal life and who, after His death, preached His name.

Two years after the death of Cardinal Lavigerie, this program was realized. In 1894 the White Sisters penetrated into central Africa. Here they met typhus and fevers; they also met Fetichism, which, however, is more accessible than Islam to the message of Christ. They have, today, more than 30 stations in the region of the Equator. They are in Zanzibar and in the Congo; Uganda is a sort of kingdom for them; their foundations are scattered around the shores of Lake Nyanza and Lake Tanganika and for several years they have been in Sudan. And behind them, behind the White Fathers, Christianity is advancing. It is advancing by means of the native nuns, trained by them who, retaining the simplicity of native customs, go barefoot, from house to house, teaching the little ones.

In twenty years another order, born in the soul of a French woman in 1882 had made the tour of the world, recruited three thousand vocations, formed eight provinces and established more than eight houses. This was the record of the Franciscan Missionaries of Mary in 1904 when Helene de Chappotin, known in religion as Mother Mary of the Passion, died. One must go far back into history, to the periods of ardent faith, to find an example of so sudden a development of a religious order.

To found two leprosariums, Mother Marie of the Passion asked for six volunteers among her nuns.

"The lepers," she explained in a circular, "are dear to the heart of Jesus because they are held in horror by the world. Very close to the palm of martyrdom in Heaven blossoms the palm of the servants of the lepers. This end of the century is an unhappy time in which truth is captive and charity banished. Let us at last fulfill our vocation to its fullest extent, let us be victims for the Church and for souls."

Six victims were wanted; and from the houses of the order a thousand letters came. A thousand nuns fought for the honor of being numbered among the six elect.

The palm of martyrdom followed closely upon that for the servants of the lepers. In 1900 Mother Marie of the Passion learned that seven of her Sisters had succumbed to the tortures inflicted by the Boxers in China, conferring, by their death, the baptism of blood to the institute of the Franciscan Missionaries of Mary. Coming four years before her death, this was her greatest sorrow, and yet, at the same time, one of her greatest joys, the fullest joy of her whole life as a foundress.

GEORGES GOYAU,

Member of the French Academy.

CLASSICAL SECTION

Inquiries on any phase of the teaching of the Classics are earnestly sought by the editor of this section. If these questions are of sufficient general interest, they will be answered in these columns, otherwise by correspondence. Teachers of the Classics are also urged to send us such information as devices, etc., which they have evolved through their own experiences and may wish to place at the disposal of others.

The Association Guillaume Budé

Mention has already been made in these columns of the new curriculum based upon classical studies which was adopted by the French Government for the secondary schools of France. Another evidence of the implicit faith of the French people in the practical good to be derived from a thorough study of the Classics is the establishment of the Association Guillaume Budé. This association was founded in 1918 by a group of French scholars under the presidency of M. Maurice Croiset to defend and propagate classical culture. It has undertaken the publication of a complete collection of Greek and Latin authors of all periods, together with French translations. It proposes further to publish general works, such as histories of literature, handbooks, in fact, all works which will in any way increase the knowledge and appreciation of classical life. A good beginning has already been made with the publication of some seventy-five texts of classical and non-classical authors and a number of special studies. Especially noteworthy among the latter is a work entitled "*Histoire de la littérature latine chrétienne*," by M. Pierre de Labriolle, the first history of Latin Christian literature worthy of the name. A large number of texts and studies are also in preparation, especially worthy of mention being a history of Greek Christian literature by M. Puech.

The association, however, does not intend to confine its activities to France. It intends to act as a means of unification for all classical scholars in the world. This will be accomplished by the formation of special committees in the various countries where the number of classical scholars justifies. Such commit-

tees have been formed in Spain, Holland and England. A committee is now being formed in the United States, the personnel of which will soon be made public. It is hoped that in this way classical scholars who have composed scholarly works, whose publication would ordinarily be impossible because of the expense involved, will become known to the association and, by the assurance of a means of publishing the fruits of their labors under the auspices of the association, be encouraged to continue their studies. Special topics will also be assigned by the association for study to competent scholars outside of France. Plans are being made for the investigation of a subject under the direction of the association in the Greek Seminar of the Catholic University of America for the coming academic year.

The Association Guillaume Budé marks the first attempt under the initiative of the French to form an international society for the defense and promotion of classical studies. The long classical traditions of the French people fully justifies their taking the lead in such a movement. Membership in the association may be made in various ways and with the present low value of the franc no one truly interested in the Classics can be excused from failing to give his support in one manner or another.

One may become a member of the association as: first, *membre d'honneur*, which is granted by the council of the administration in recognition of exceptional services in the field of scholarship; second, *membre bienfaiteur* by the payment of at least five hundred francs; third, *membre fondateur* by the payment of at least two hundred francs; fourth, *membre adhérent* by the payment of at least ten francs a year. Any of these memberships entitles one to receive the quarterly bulletin of the association which will keep him informed of all its activities, and includes the benefit of a 25 per cent discount on all the publications of the association. It further entitles one to the hospitality of the headquarters of the association in Paris and to such assistance as a scholar may desire in obtaining any information available in the scholarly circles of France. It seems that every college should enroll as a *membre fondateur*, i.e., life member, which under the present rate of exchange amounts to a little less than

twelve dollars. Surely every classical teacher should become a *membre adherent* which requires the payment of about fifty cents per annum. Libraries may place standing orders with the association for the receipt of all works as published. Subscriptions and communications of any kind should be sent to the Association Guillaume Budé, 95 Boulevard Raspail, Paris, France.

I. Points of Emphasis in First Year Latin. See "Classical Section" for February.

II. Points of Emphasis in Second Year Latin. See "Classical Section" for March.

III. Points of Emphasis in Third Year Latin. See "Classical Section" for April.

IV. Points of Emphasis in Fourth Year Latin.

1. A review of all forms and syntax learned during the first three years.

2. A review of the words used in the previous years and the memorizing of about five hundred new words taken from a recognized vocabulary. Special study should be given to verbal nouns in *tura*, to diminutives, to patronymics, and to adjectives in *ax*, *lus*, and *tus*.

3. The prose composition of this year should be based on the most important constructions taught during the four years. It should if possible consist of connected discourse.

4. The text read should be in amount equivalent to the first six books of Vergil's Aeneid, of which at least two books should be read at sight. The substitution of certain selections of Ovid for Books IV and VI has already been discussed in the Affiliated School Section of the REVIEW. It is hoped that suitable textbooks of Christian Latin will soon be available for the use of the more advanced classes of the fourth year.

5. As much prosody should be taught as is needed to make clear the structure and quantities of dactylic hexameter, and also of the irregular lines in the Aeneid. This amount is comparatively small and has already been indicated in previous numbers of the Classical Section.

6. Special attention should be paid to the following: (1) the geography of the Aeneid; (2) the figures of rhetoric; (3) the

stories of the deities, especially those which form a part of our English literature.

7. Essays should be assigned early in the year dealing with topics related to the thought of the Aeneid. Material for this work may be obtained from the histories of Latin literature and the special works on Vergil mentioned in the books for a high school library.

Mr. P. W. Wilson, in *The Literary Review* of January 12, 1924, writes as follows:

Greek and Latin furnish a certain invaluable mental gymnastic. The imagination enters a period distant from any different from this present environment. In reading Livy or Thucydides we indulge in foreign travel. And we are constantly translating not words only but ideas into our own terms. We are constantly comparing ancient with modern customs. We learn to sympathize with others and to tolerate a difference from ourselves. We discover that the world did not begin when we were born, or even in the year 1776, or in the year 1066, when William the Conqueror won the Battle of Hastings. To have forgotten something of Latin and Greek is to have a background, a subconscious hinterland in your brain which means depth of thought. In an age of invention it is a great thing to see what mankind is without machinery. . . . At times, one needs silence and the shadow of the Parthenon.

On January 4, Lord Crewe, British Ambassador to France, delivered his address as president of the Classical Association of England. His subject was "The Classics in France" and consisted of a detailed account of the reasons which have prompted the French to restore the Classics to something like their ancient place in the schools. A résumé of the address may be found in the *London Times* of January 5 and *The Classical Weekly* of March 17.

At the Fort Worth meeting of the teachers of Texas the Classics Section resolved to conduct a campaign for increased interest in Latin during 1924. Because of the size of the state this was done by a district plan, using the eighteen districts already defined in the state. Each district had a chairman and

every effort was made to give a personal and sympathetic touch to the work.

The activity of the Latin Department of the University of Texas during the last several years has evidently borne good fruit. It is reported that there have been sixty-eight calls at the University for teachers of Latin with but eighteen students to meet the demand. Texas Woman's College reported ten calls which could not be filled there, and so on.

The service bureau for classical teachers at Teachers College, Columbia University, New York, has been most active during the first few months of its existence. Miss Sabin, in *Latin Notes* for March, 1924, writes:

About 650 letters are received each month, many of them containing at least five different requests for information or assistance in other ways. Some require a very considerable amount of research in order to approximate a satisfactory answer and all of them necessitate thought. They cover every possible side of the teacher's interests and are illuminating to the person who does not know at first hand just what it means to "teach Latin" in the secondary school. The director could not possibly manage this side of the work without the generous aid rendered by an informal committee of "cooperators."

It does not seem possible that any teacher, regardless of training and experience, has nothing to learn from the bureau, and not to do so seems inexcusable negligence. The following is the latest list of mimeographed articles ready for distribution:

A bibliography of Latin Tests.

A list of Latin plays.

A list of Latin songs.

English and the Latin Question—a pamphlet.

The Ethics of Vergil as shown in the First Six Books of the Aeneid—a detailed study in the form of an outline.

A list of inexpensive pictures for the use of the Latin teacher.

An outline for the second semester of a course for the training of Latin teachers.

The School Boy's Dream—a short play.

Mention has already been made of a state high-school Latin contest in Texas. Similar contests are now being held in the schools of Indiana and Kentucky. The details of the Indiana

contest may be obtained from Miss Josephine Lee, of Frankfort, Indiana.

Classical teachers will be interested to know that there are about 940,000 pupils studying Latin in the schools of the country.

Some important new books are:

Vergil, by T. R. Glover. Methuen. A fifth edition of a standard work.

Greek Religious Thought from Homer to the Age of Alexander, by F. M. Cornford. Dent.

Beginners' Grammar of the Greek New Testament, by W. H. Davis. Hodder & Stoughton.

Greek Religion in the Time of Hesiod, by A. Marchant. Sherret & Hughes.

AFFILIATED HIGH SCHOOL AND COLLEGE SECTION

DISCUSSION

The questions set by the Committee on Affiliation in accordance with regulation number 3, page 4, of the Syllabus are formulated for the twofold purpose of discovering the pupil's ability to control and apply his informational content and from his reactions to judge, so far as possible, the main features of the educative process by which he has been trained. The yearly examinations, required of all the high schools and academies affiliated with The Catholic University, is therefore a test not only of the pupils but of the schools as well.

When it appears from the records that a school is doing unsatisfactory work in any branch, a careful study of the papers is made in order to locate the chief causes of the defects. The school then is notified and every possible endeavor is made to indicate the remedy.

The results of this constructive criticism have been most satisfactory. The schools to which these reports have been sent have, without exception, found the suggestions most helpful. In most of the cases the defects have been corrected during the next year. The benefits have not been wholly of the negative type. In many instances notable positive good effects have been brought about. Chief among these, reported to us by the schools, are greater interest in the subject by both teacher and pupils and a willingness to continue further in the subject and its allied branches.

Our procedure in this feature of the process of affiliation has met with such gratifying results in those cases for which the plan was first instituted that we have decided to extend it to those who, though they do not evidence a need for it, may desire it in order to improve the good work now being done. The Committee on Affiliation will therefore be prepared to send, upon request of any affiliated high school, a diagnostic report of the work of any teacher in any branch as exhibited by the examination papers submitted by his class. This, together with the Class Record and the Comparative Record reports, which are sent yearly, will provide a suggestive aid toward improvement.

In requesting this report kindly state the subjects in which

you desire detailed information. These reports will be prepared during October and November. Applications for them should be sent in before December.

NEWS ITEMS

Owing to the contributions of The Alumni Association, the library and physics laboratory of St. Mark's High School of St. Louis, Mo., have been greatly improved—a suggestion to the alumnae of other affiliated high schools.

The Sisters of St. Joseph, of St. Louis, Mo., are about to build a new college and academy, "Fontbonne College," which will be situated in the city of St. Louis. Sister Lucida Savage, Ph.D., a member of the staff of this institution, has recently published a valuable contribution to the History of Catholic Education in the United States, in her work, "The Congregation of St. Joseph of Carondelet." The new college library was opened this fall.

Through the gift of a benefactor, Mt. St. Joseph's Academy of Hartford, Conn., has been able to purchase an additional \$250 worth of equipment for the Biological Laboratory.

Word comes from Our Lady of The Lake College of San Antonio, Texas, that it has been elected to membership in the Southern Association of Colleges. The new chapel, Gothic in style, with a seating capacity of over one thousand, is finished. A large marble altar, the gift of the present and former students, is being erected and a Möller pipe organ installed. A new auditorium and library have also been opened at the college.

The library of the Academy of Notre Dame of Providence at Newport, Ky., has received as gifts a new set of The Catholic Encyclopedia and a set of The Americana. This institution also reports that a course in Parliamentary Law has been added to the curriculum.

St. Joseph's High School of Enid, Okla., sends word that a new chemical laboratory has been equipped and that the new library has received many notable gifts from the alumni and friends.

The Publicity Committee of Trinity College, Washington, D. C., reports that the following course of lectures was given under the auspices of the Art Journal Club: A lecture on "The Art of Wood Carving," by Rev. Dr. Petersen, C.S.P.; "Art as

an Expression of Divine Perfection," by Dr. R. Butin, S.M.; "Romanesque Architecture," by Mr. F. V. Murphy; "Manuscripts of the World," by Rt. Rev. T. J. Shahan, the Rector of The Catholic University; "Ruskin and Art," by Dr. W. J. Kirby; "Modern Decoration in the Home," by Miss M. Gaynor, A.B.; "The Art of Trinity College," by Mr. Charles Maginnis.

The Journal Club also announces its annual reception in the O'Connor Art Gallery at Trinity.

Mr. Tom Daly, an American Catholic poet and humorist of note, gave a lecture on "Poets, Wild and Tame." He illustrated his talk with a generous recital of his own poems.

Rev. Father De Heredia, S.J., gave an illustrated talk on Spiritism. His talk was accompanied with spirit and spook.

St. Peter's High School of Fairmont, W. Va., is being enlarged to accommodate the increasing number of students. Three new classrooms and a laboratory are being added. They will be ready in August, 1924.

The dramatic societies of our affiliated high schools and academies will do well to keep in touch with the Dramatic Society of Marymount, Tarrytown, on the Hudson, N. Y. Its suggestions along these lines are very commendable. The celebrated harpist, Monsieur Marcel Grandjany, recently gave a recital at this academy.

The Holy Family High School of Tulsa, Okla., has recently improved its chemical laboratory. A sum of \$500 was spent in this work. A copy of "The World Book" and a set of "The Great Events of the Great War" have been given to the library.

The work of the Boy and Girl Scouts of this school deserves special notice. Their number is daily increasing and the good effects of these troops on school work and discipline is very marked. The school authorities commend the work highly.

LEO L. McVAY.

EDUCATIONAL NOTES

SUPERINTENDENT'S SECTION, CATHOLIC EDUCATION ASSOCIATION

The fifth semiannual meeting of the Superintendent's Section of the Catholic Education Association took place at Caldwell Hall, Catholic University, Washington, D. C., on April 23 and 24, 1924. Following is a program of the meeting:

Wednesday, April 23, 1924

Morning Session, 10:00 to 11:30

1. Address of Welcome.

The Rt. Rev. Thomas J. Shahan, D.D., Rector of The Catholic University.

2. Opening Address of Chairman.

Rev. James P. Murray, Superintendent of Schools, Archdiocese of St. Louis.

3. Appointment of Nominating Committee. Business Session.

4. Paper: "The Superintendent and the Diocesan Course of Studies."

Rev. Joseph F. Barbian, Superintendent of Schools, Archdiocese of Milwaukee.

Discussion:

Rev. John W. Peel, Superintendent of Schools, Diocese of Buffalo.

Rev. Joseph B. Scully, Associate Superintendent of Schools, Archdiocese of New York.

Afternoon Session, 2:00 to 3:30

1. Paper: "A Diocesan Normal Training School."

Rev. Francis J. Macelwane, Superintendent of Schools, Diocese of Toledo.

Discussion:

Rev. Michael J. Larkin, Superintendent of Schools, Archdiocese of New York.

Rev. Joseph Wehrle, Superintendent of Schools, Diocese of Erie.

2. Round Table Topic: "The Superintendent and Specific Aims in Education."

Discussion:

Rt. Rev. Msgr. Joseph F. Smith, Superintendent of Schools, Archdiocese of New York.

Rev. Patrick J. McCormick, Ph.D., Rector Sisters College, Catholic University.

Rev. Ralph L. Hayes, Superintendent of Schools, Diocese of Pittsburgh.

Open Discussion by Superintendents and Supervisors.

Thursday, April 24, 1924

Morning Session, 10:00 to 11:30

1. Paper: "Pedagogical Libraries for Convents."
Rev. Edward B. Jordan, D.D., Catholic University of America.
2. Paper: "The Importance of Health Education and the Superintendent's Responsibility in this Field."
Rev. John R. Hagan, Superintendent of Schools, Diocese of Cleveland.

Discussion:

Rev. Augustine F. Hickey, Superintendent of Schools, Archdiocese of Boston.

Rev. Charles M. Coveney, Associate Superintendent of Schools, Diocese of Syracuse.

Afternoon Session, 2:00 to 3:30

1. Paper: "The Conducting of Supervisors' Meetings."
Rev. Henry M. Hald, Associate Superintendent of Schools, Diocese of Brooklyn.

Discussion:

Rev. Brother Calixtus, F.S.C.

Rev. Brother Benjamin, C.F.X.

2. Round Table Topic: "The Reliability or Unreliability of Intelligence Tests."

Discussion:

Rev. George Johnson, Ph.D., Catholic University of America.

Rev. William F. Lawlor, Superintendent of Schools, Diocese of Newark.

Rev. Charles J. Linskey, Superintendent of Schools, Diocese of Detroit.

Open Discussion by Other Members.

SUMMER SESSION AT SISTERS COLLEGE

Following is the schedule of Classics to be offered this summer at the Catholic University, Washington, D. C.:

A. M.

8	Philosophy of Education I.....	Dr. Jordan
	School Administration II.....	Mr. Monahan
	Grammar in Grades.....	Sister Louise
	Mathematics I.....	Dr. Ramler
	Latin I.....	Dr. McGourty
	French I.....	Mr. Schneider
	German I.....	Mr. Behrendt

- 9 Psychology of Education I..... Dr. Jordan
 General Psychology III..... Dr. Ryan
 Mathematics III..... Dr. Ramler
 English V..... Mr. Hartnett
 Latin XV..... Dr. Deferrari
 German IV..... Mr. Behrendt
 Spanish I..... Mr. Coutinho
 Church History I..... Dr. Browne
 Art III..... Mr. Murphy
 Principles of Secondary Education... Dr. Mahoney
 Music XXV..... Mr. Henneman
- 10 History of Education III..... Dr. McCormick
 Methods in Arithmetic..... Dr. Ramler
 Introduction to Philosophy II..... Dr. Rolbiecki
 Mathematics II..... Dr. Rice
 Biology I..... Mr. Brilmyer
 English VII..... Mr. Hartnett
 Greek III..... Dr. Deferrari
 French IV..... Mr. Schneider
 General History IX..... Dr. Purcell
 Art IV..... Mr. Murphy
 Latin IV..... Dr. McGourty
 Music XXVI..... Mr. Henneman
- 11 General Methods III..... Fr. McVay
 Primary Methods I..... Sr. Alma
 Composition in Grades..... Sr. Louise
 Mathematics XV..... Dr. Rice
 Biology IV..... Mr. Brilmyer
 English XX..... Dr. Lennox
 Spanish VI..... Mr. Coutinho
 American History II..... Dr. Purcell
 Music XXVII..... Mr. Henneman
- 12 Methods of Study..... Fr. McVay
 Primary Reading I..... Sr. Alma
 Cosmology..... Dr. Rolbiecki
 English in High School..... Dr. Mahoney
 English XXII..... Dr. Lennox
 Greek VI..... Dr. Deferrari
 Library Science..... Mr. Schneider
 Comparative Philology..... Fr. Geary
 Music XXXVI..... Mr. Henneman
- P. M.
- 2 Geology V..... Mr. Dardinski
 Biology VII..... Dr. Parker
 Art I..... Sr. Mary of Angels

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| 3 | Biology VIII..... | Dr. Parker |
| | Art II..... | Sr. Mary of Angels |
| | Physics I..... | Mr. Burda |
| | Chemistry III..... | Dr. Chambliss |
| | Commercial Geography..... | Mr. Deviny |
| 4 | Biology II..... | Mr. Dardinski |
| | Educational Sociology V..... | Dr. Cooper |
| | Physics II..... | Mr. Burda |
| | Chemistry IV..... | Dr. Chambliss |
| | Accounting..... | Mr. Deviny |
| | Music V..... | Mr. Boyce |
| 5 | Educational Measurements..... | Dr. Brockbank |
| | Music VII..... | Mr. Boyce |

REVIEWS AND NOTICES

Church Latin for Beginners, by J. E. Lowe, M.A. New York: Benziger Brothers, 1923. Pp. 147.

The present little volume bears as a sub-title, "An Elementary Course of Exercises in Ecclesiastical Latin," which describes its content more precisely than its real title. We have here in sixty "Sections," which may well be called "Lessons," the bare essentials of Latin grammar, emphasizing the peculiarities of "Church" Latin, together with vocabularies and Latin sentences for translation taken directly from the Missal or the New Testament. In the back of the book are useful tables of forms, a summary of syntax which carefully differentiates the classical from the non-classical, familiar Latin prayers and hymns in Latin, and a Latin-English vocabulary.

The author says rightly that every Catholic should feel it a duty to become familiar with the language in which the Church speaks. It is in the hope that some, at any rate, who have neither the opportunity nor the inclination to make a serious study of classical Latin, may yet be induced to work through a very simple course of Church Latin, that this book has been written. For this, the avowed purpose of the author, the book is admirably suited. It is an excellent introduction to the Latin of the Mass. Teachers of the seventh and eighth grades, who consider it a part of their work to familiarize their students with the language of the Mass, will find in this an excellent guide, or even textbook. It would, however, be much more valuable as a school textbook, especially for Latin in the first year of the Junior High School and as a stepping-stone to the older and classical Latin, if the author had added English sentences to be translated into Latin. Very probably the author, an Englishman, had no thought whatsoever of the American junior high school. However, it is to be hoped that the author will add such exercises to the various "Sections," with a corresponding vocabulary at the back of the book, when the work is reprinted. It will not go counter to the author's first purpose in the making of this volume, and will greatly increase its field of usefulness.

The author says frankly that his book makes no pretense to scholarship. The whole subject of ecclesiastical Latin is indeed a vast one, and thus far has scarcely received the proper attention due it. Indeed, it cannot be said that the Latinity of any one of the great Latin fathers of the Church has been thoroughly studied. Strangely enough, the thoughts of these great men have been searched and used and reused for centuries but a thorough understanding of the language in which these thoughts are couched lies still in the distant future! In this book of Mr. Lowe's, then, we have presented merely a very few of the outstanding features of the syntax of Church Latin, with a vocabulary taken from the Missal and the New Testament. Accordingly the prefatory "Note" by Canon William Barry, and the "Foreword" by Rev. R. A. Knox, M.A., which speak as if the present modest volume were an "open sesame" to the works of the Latin Fathers, are entirely at odds with the author's professed intention, and are here completely out of place.

ROY J. DEFERRARI.

United States History, by Archer B. Hulbert. New York: Doubleday, Page and Company, 1923. Pp. 656.

Professor Hulbert, of Colorado College, has written a good, modern textbook on American history which will rank well with any of the dozen or so similar texts on the market. The story is brought down to the Washington Conference of 1921. Like all trained men the author writes in a detached strain, avoiding propaganda and anything savoring of bias. It is sufficiently patriotic though divorced from antagonisms. Distinctly modern books are suggested in the reading lists following each chapter, with special emphasis on the *Chronicles of America Series*, to which Dr. Hulbert contributed the chronicle, *Paths of Inland Commerce*. Naturally the strongest sections deal with western expansion, roads, canals, and trails, which the editor of the monumental *Historical Highways* knows as no other scholar can know them.

Teachers will find of service the paragraph of "query and discussion" at the end of each chapter, the documents in the appendix, the chart of the presidential administrations, state

and territorial statistics, statistics of immigration under the 1921 act, and the biographical sketches. The last is a most unusual feature, brief outlines of the careers of at least 300 statesmen, politicians, generals, and historical writers mentioned in the text. A considerable number could well have been omitted and others added, but after all no two readers would agree on the same list. One can see, for instance, why Toscanelli is included, but not St. Thomas Aquinas, and why Thomas Paine is mentioned, but hardly Walter Page and Ida Tarbell. Under "Jim" Hill is the curious fact of his donation to the St. Paul Seminary, an item which the author would hardly be expected to encounter. The charts and maps are a decided addition from a student's point of view.

RICHARD J. PURCELL.

The Spirit of America, by Angelo Patri, New York: The American Viewpoint Society, Inc., 1924. Pp. 118.

There would seem to be a mania for publishing school texts in American history and along Americanization lines by societies of every kind and hue. Each one would have us conform to their interpretation of the American spirit and our country's soul. In that, they are intolerant. They fail to recognize that to one patriot America may mean something quite different to that which it signifies to another. Much depends on background, lineage, creed, social status and temperament. The individual author might err; it was his view and might be accepted or rejected in whole or in part as one saw fit. But with an organization in back of the writer, there is apt to be given to the unwary the official assurance of infallibility. Much, of course, depends upon the organization and the personnel of its advisory board of publications and how active or inactive the named editors may be. Of the American Viewpoint Society's editors, one can say much that is good: they are nationally known educators and professors of the social sciences representative of all geographical sections and presumably of all creeds.

Of all societies and their historical censors, one cannot bear as good testimony. Yet fraternal orders, military organizations, and patriotic societies are in the field ready to give our schools a book of their own making or to inflict on our text-writers a

drubbing for not writing the brand of home-made history which they advocate. Truly there is a battle of the books with promoters and self-made critics along the ringside. There is discord among propagandists.

Now with regard to the *Spirit of America*: it is a most attractive little volume with forty-nine lessons, a page or two in length, for school children, each one decoratively illustrated by Francis Rigney, and some twenty photographs or full-page drawings by Hanson Booth. Angelo Patri, the author, came overseas from an Italian village; found opportunity in the States and did not neglect it, but finished school and college; and for a quarter of a century has taught the young of many races as a teacher and principal in the New York public schools. His lessons are well selected; the significance of our pledge to the flag, liberty as our keynote, the milestones 1215, 1492, 1620, 1776, and 1918, toleration, courage as expressed by the Pilgrim Fathers or the Catholic Fathers of the Mississippi Valley, the grandeur of work in city or on farm, the revival of old virtues as thrift and simplicity, true democracy and the use of the ballot, the English language undefiled by impure and blasphemous words or slang of a low order, the danger of ignorance, the ideals typified by Columbus, Roosevelt, Lincoln, Franklin and Wilson, and the significance of our great days as Flag Day, Decoration Day, Thanksgiving Day, Labor Day, Armistice Day, Election Day, and the Fourth of July. On the whole one agrees with Mr. Angelo Patri.

The average Catholic reader in the glorification of American schools would like to see the public and parochial schools, coupled together, for do not they meet the same problems, serve as freely the same constituency and teach the same secular lessons? The one goes a little further and teaches religion and morals, and incidentally therefore a more deeply rooted courage and national loyalty. Of the high tuitioned private school, one does not think, for it hardly serves the average American who is a laboring man and an immigrant or the son of a laboring man and immigrant. While one cannot object to the tone or manner of telling, poor Galileo should not have been drawn in to have well-meaning, evangelical teachers improve on the author in identifying him for their innocent charges. In the great days, one would expect to find Christmas for America has ever been considered a Christian nation. He writes: "There was a Man named

Christ. There was a man named Lincoln. There was a man named Roosevelt. They were men in the service of men." Am I meticulous to object? Does he understand the soul of Lincoln and the true Roosevelt when he couples their names with that of their Savior?

Otherwise, Mr. Patri's interpretation of America is acceptable, but it must be thought of not as a creed or the creed of Americanism but merely the author. With this in mind and the above reefs charted, it would be well if this little book were read by the teacher in our grammar schools to her children. She can expand it and identify the allusions, but she can do no better than follow its simple, terse English.

RICHARD J. PURCELL.

Francis W. Parker School "Studies in Education."

"Social Science Series: The Course in History"—this is the title of the seventh volume of the Francis W. Parker School "Studies in Education." History in modern education is being classified more and more as a social science, and it is from this standpoint that the history course of the entire school is presented, beginning with the socialized activities of the first grade and including the more formal courses of the senior high school.

In each grade some vital period or chapter of the story of human progress, some typical race experience characterized by last achievement or heroic action, is chosen for intensive study. The problems selected demand initiative, invention, creative imagination, and contact with beauty in many forms, and give daily opportunity for varied and satisfying achievement and self-expression. The basis of this selection is not a chronological sequence, nor any attempt to cover the whole field of history, but the varying characteristics, abilities, and stages of development of the children and their own experiences, activities, and interests. This point of view is developed quite fully in the *Introduction*, by the principal, Miss Flora J. Cooke.

The grade divisions which follow are: First Grade, Social Activities; Second Grade, Industrial Activities; Third Grade, The Story of the Growth of Chicago; Fourth Grade, The Study of Greek Life; Fifth Grade, Exploration and Discovery; Sixth Grade, American History—Westward Expansion and Immigra-

tion; Seventh Grade, The Development of Sea Power; Eighth Grade, English History; and History in the High School, courses in Ancient History, Mediaeval, Modern and United States History.

Each section is presented quite fully by the teachers of the grades and the history department of the high school. They include plans for correlation with other school subjects, and are illustrated by pictures, representative papers of the children, morning exercises, and verbatim reports of class discussions. Complete bibliographies are included.

American Literature, by Percy H. Boynton, University of Chicago. Boston: Ginn & Co., 1923. Pp. 462. Price, \$1.60.

The author's attempt to interest the pupils primarily in the content of literature is the outstanding excellence of this work which bears the subtitle, "A Textbook for Secondary Schools." In its twenty-eight chapters, which are of convenient length for assignment, prominence is given to the literary works of various authors and periods by means of the lists of suggested readings and topics for study and class discussion.

In thus acquainting the pupil with the richness and variety of American letters, Prof. Boynton accomplishes his second purpose as stated in the preface, namely, "to offer help to busy teachers toward the presentation of the subject." The suggested readings give exact sources, the comparative studies are definite as to purpose and material, and the chronological tables show cross sections by decades of American publications, American literary history, English and foreign literature, and historical events. The teacher, in fact, is the chief beneficiary of this work which points out the most worth-while aim in the high-school study of literature and provides material toward its attainment.

The objection to placing this book in the hands of pupils is not based on the author's statement in the preface that he has attempted to use language that will not require the use of a dictionary, though one is tempted to ask, "When and where is the high-school pupil to learn the use of the dictionary if not in his high-school studies?" Nor is there reason for alarm at the omission from these pages of the slightest mention of Father

Tabb, Father Ryan, Charles Warren Stoddard, Joyce Kilmer, T. A. Daly, Thomas Walsh, Maurice Francis Egan and kindred names which Prof. Boynton does not include even in the index; for there are discerning critics who do not hesitate to give them a fair appraisal. The real objection to the book as a pupil's text is the philosophic undercurrent which considers everyday life as something apart from eternal interests, which exalts social efficiency above personal holiness, which questions the necessity of direct and public worship of God, and which, in short, characterizes as good-humored and matter-of-fact the "twentieth-century way" of ignoring the fundamental principles of religion.

SISTER M. CATHERINE (Ursuline).

St. Thomas Aquinas Summa Contra Gentiles: Literally translated by the English Dominican Fathers from the latest Leonine edition; two books, New York, Benziger Bros., 1924.

St. Thomas Aquinas began the writing of the *Summa Contra Gentiles* at Paris about the year 1257 and completed it some five or six years later. The work was undertaken at the request of St. Raymund of Pennafort for the purpose of defending Catholic truth against the Arabian Pantheists. Its aim throughout is to show that there is no real conflict between religious truth and proven findings of science. An English translation of this great work should be a splendid aid in our contemporary apologetic as so many of our so-called philosophers of the day would find the work in the original inaccessible. Moreover, there are many Catholic laymen who are interested in philosophic problems who have never had the advantages or training in Latin. The publishers deserve our gratitude for bringing out this work.

Life of Reverend Mother Amadeus of the Heart of Jesus, Foundress of the Ursuline Missions of Montana and Alaska. Sketch compiled from the Convent Annals by an Ursuline of Alaska. New York, The Paulist Press.

This rapid sketch of a remarkable career will surely convince that the missionary nun must eventually have a large place in the annals of the Church in America. Her special field has been that of education. Because of this the life of Mother Amadeus is typical. The missions which she founded on the frontier and

in Alaska were especially for the children of the newly established church. One may not read her life without realizing that as a pioneer in this work of the Church she was not spared any of the trials or hardships of the missionary. All the difficulties that the primitive field could offer were hers. That they were met and overcome with the same type of heroism, saintly zeal and enthusiasm for the cause that characterized the early priests is evident at every stage in her active service.

As an organizer, Mother Amadeus had, however, more than ordinary gifts. Her works remain to proclaim this distinction. She was withal a noble religious whose whole life is as fascinating as it is edifying. The present account has unfortunately some of the shortcomings of a sketch.

PATRICK J. McCORMICK.

Books Received

Educational

Graham, Hugh, *The Early Irish Monastic Schools*. Dublin: Talbot Press, 1923, pp. 206.

Mateer, Florence, *The Unstable Child*. New York: Appleton and Company, 1924, pp. 424.

McMillan, Margaret, *Education through the Imagination*. New York: Appleton and Company, 1924, pp. 207.

Trabue, Marian Rex, *Measuring Results in Education*. New York: American Book Company, 1924, pp. 492.

Textbooks

Geyser, A. T., S.J., *Orator Latinus*. Boston: Allyn and Bacon, 1924, pp. 97.

Malone, Wm. J., and Downey, Walter F., *First Year Algebra*. New York: American Book Company, 1924, pp. 320.

Nyberg, Joseph A., *First Course in Algebra*. New York: American Book Co., 1924, pp. 333.

Thomas, H., *La Estrella De Sevilla*. Oxford: Clarendon Press, 1923, pp. 137.

Schorling, Raleigh, and Clarke, John R., *Modern Mathematics*, two books. Chicago: World Book Company, 1924.

Schorling, Raleigh, and Clarke, John R., *Modern Alegbra*. Chicago: World Book Company, 1924, pp. 378.

De Laboulaye, E. R. L., *Contes Bleus*. Boston: Allyn and Bacon, 1924, pp. 171.

Perez, Sanchez, *Leyendas Espanolas*. Boston: Allyn and Bacon, 1924, pp. 134.

General

Clarke, Isabel C., *Anna Nugent*. New York: Benziger Bros., 1924, pp. 391.

Holland, Robert E., S.J., *Dan's Best Enemy*. New York: Benziger Bros., 1924, pp. 224.

Latimer, Louis Payson, *Your Washington and Mine*. New York: Charles Scribner's Sons, 1924, pp. 367.

Stedman, Lulu M., *Education of Gifted Children*. New York: World Book Company, Yonkers-on-Hudson, 1924, pp. 190.

Pamphlets

The Educational Finance Inquiry Commission. New York: Macmillan Company, 1924.

Reville, Rev. J. C., S.J., *The Unending Sacrifice.* New York: America Press.

Husslein, Rev. Joseph, *God and Caesar.* New York: America Press.

LeBuffe, Rev. F. P., S.J., *Human Evolution and Science.* New York: America Press.

The Church and Sex Problem. New York: America Press.

Reville, Rev. J. C., S.J., *The Virgin Knight.* New York: America Press.

Husslein, Rev. Joseph, S.J., *The Christ Child.* New York: America Press.

Gillis, Rev. James, C.S.P., *Common Sense on Immigration.* New York: Paulist Press.

Conway, Bertrand L., C.S.P., *Devotion to the Sacred Heart of Jesus.* New York: Paulist Press.

McSorley, Joseph, C.S.P., *The Spirit of Lent.* New York: Paulist Press.